

## Wrong Number

Shimon lugged home the bulky ledgers, dumped them on the desk in his home-study, prepared a light snack, and went right to work. He was responsible for the bookkeeping of a well-staffed insurance firm, and the last few days had been backlogged with an overwhelming amount of tax work and reports. But payroll fell on the first of each month regardless, and he had to have those salary checks ready by the next morning.

Shimon was in midst of calculating the hourly salaries when the phone rang. He would have ignored it, but he was expecting a call from a friend about vacation plans, so he picked it up. (These were the days prior to caller ID!) A little girl was asking for the Goldstein family. "Sorry," said Shimon, "You've got the wrong number." He went back to his work. The phone rang again. Same wrong number. A few minutes later, when the phone rang yet again, Shimon had a feeling who it was. Each time he picked up it was the voice of a little girl. She was making one call after another and asking for the Goldstein family.

Though he might miss his friend's call, Shimon took the phone off the hook for an hour so that he could accomplish some work, and also discourage the girl from calling again. But as soon as he put the phone back, she called again! The next time she called, Shimon demanded to speak to her mother. Surprisingly, she called her mother to the phone. The mother assured Shimon that this was the first call her daughter had made that day. Sensing from Shimon's sarcastic response that he did not believe her in the least, the mother said she would look into the matter and call him back.

Five minutes later, the mother called Shimon and, to his utter amazement, this is what she said: "My daughter's teacher gave all the girls in the class the phone number of their new teaching assistant, Shoshana Goldstein. The entire class of 30 girls was told to call the new assistant to find out if their trip would be taking place tomorrow as scheduled. The teacher apparently gave them the wrong number by mistake."

Until 9 p.m. the phone still rang with calls. The payroll behind him, Shimon patiently answered each call, assuring them that the trip was on – and wishing them a great time on their outing! (It Wasn't How It Seemed)

*The Lorraine Gammal A "H Edition*  
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## Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444  
 West Long Branch, New Jersey 07764  
 (732) 870-2225



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SHABBATSAV ☆ υμ, X♥↑

Haftarah: Yirmiyahu 7:21-8:3, 9:22-23

**MARCH 22-23, 2019 16 ADAR II 5779**

Friday Shir Hashirim/Minhah: <b>6:42 pm</b>	Shaharit: <b>5:56, 6:40, 8:10, 9:15 am</b>
Candlelighting: <b>6:52 pm</b>	Morning Shema by: <b>9:14 am</b>
Evening Shema after: <b>7:50 pm</b>	Shabbat Classes: <b>5:20 pm</b>
	Shabbat Minhah: <b>6:30 pm</b>
	Shabbat Ends: <b>7:51 pm (R" T 8:23 pm)</b>
These times are applicable <u>only</u> for the Deal area.	Sunday Minhah: <b>6:55 pm</b>

**This bulletin is dedicated by Sabrina & Isaac Sasson and family  
 in memory of Maurice Sasson לעילוי נשמת משה בן פרידה**

**Mabrook to David & Ruchamah Semah on the birth of a baby boy. Mabrook to the grandparents, Rabbi & Mrs. Reuven Semah and Rabbi & Mrs. Eliezer Harari.**

**Mabrook to Meir & Adina Abadi on the birth of a baby girl. Mabrook to the grandparents, Isaac & Ilana Abadi. Mabrook to the great-grandparents, Meir & Barbara Abadi.**

## A Message from our Rabbi

”אם על־תודה יקריבנו”

“If he offers it as a thanksgiving offering.” (Vayikra 7:12)

The *midrash* cites as a counterpart to this verse the following passage in *Tehillim* (50:23): “יִבְרַח תְּוֹדָה כִּבְדִּנִּי” - “Whoever offers a thanksgiving offering honors me.” The *midrash* notes that the word כִּבְדִּנִּי has an extra *nun*, alluding to a double measure of honor. What is the underlying thought of this *midrash*?

After experiencing a miraculous rescue, a person must express his gratitude to Hashem for delivering him from peril. In addition he must realize that his troubles were brought upon him for his benefit, either as a reminder to repent for his evil ways or as an atonement for his sins. Mindful of this, he must offer Hashem a double measure of thanks, for being rescued from distress and for the distress itself.

“For Hashem loves, He reproves, just as a father corrects the son in whom he takes delight.” (*Mishle* 3:12)

## *I Don't Know*

In this week's *perashah*, *Rashi* says something truly profound. He says: "I don't know." He says this in other places, for example about certain species that were unknown to him. But I don't remember him saying this in a case similar to this one.

The Torah describes Moshe sanctifying Aharon and his sons, and the Tabernacle and all the utensils and holy objects used within it. And then the Torah says, "and he sprinkled from [the Anointing Oil] on the Altar seven times." [8:11] And *Rashi* comments, "I don't know where [Moshe] was commanded concerning these sprinklings."

*Rashi* was an incredibly prolific teacher. His commentaries span the entirety of Torah and *Tanach*, and almost all of the *Talmud*. He explains concisely and clearly things which we would otherwise never understand. And he could have simply omitted comment here. He could have presented a theory. But no... he didn't know, and he wanted us to know that he didn't know.

The *Ramban*, Nachmanides, has an extensive commentary about a possible source for the sprinkling, but then finds a contradiction to his idea. And rather than leaving it out, he describes his idea and why there's a possible contradiction to it.

They are both telling us that it's perfectly acceptable to not have all the answers. Their objective was not their own honor, to be seen as experts in their field, but simply to arrive at the truth. *Rashi* tells us, don't be disheartened if you can't understand or find the source for this sprinkling, because I can't either. And that's okay, let's keep learning.

In *Pirkei Abot* [2:16] Rebbe Tarfon says, "It is not upon you to complete the work, but neither are you free to separate from it." No one will ever understand all of Torah; we continue growing, we continue learning, all the while recognizing that we don't know, and may never know, a great deal more than we do. That's not a defect, it means that we have an endless opportunity for continued growth in our understanding! *Rashi* himself recognized and shared with us that he did not know, saw nothing wrong with that, and continued to grow in his learning. And we would do very well to follow his model! (Rabbi Yaakov Menken)

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## *Double Thanks*

One who has survived a life-threatening situation is adjured to bring a *Korban Todah*, thanksgiving offering. *Rashi* cites *Tehillim* 107 which is used by *Hazal* as the source for requiring a *Korban Todah* from a Jew who finds himself in any of four types of situations: He has been liberated from prison, he has recently recovered from a serious illness, he returned from a sea voyage, or traveled in the desert and has arrived safely. In each of these cases, he is to express his gratitude to Hashem with a specific *Korban*.

In *Tehillim* 50:23 the *pasuk* states, "*Zobeah todah yechabdaneni*, He who offers a thanksgiving offering, honors Me." The word *yechabdaneni* is spelled with an extra *nun*, which *Hazal* suggest teaches us to give *kabod*, honor/gratitude, twice to Hashem. What is the reason for this double expression of gratitude? The *Ketav Sofer* explains that one must thank Hashem not only for his salvation from peril, but also for originally being placed in grave danger. "Whatever Hashem does is for the good," is a noted dictum of *Hazal*. "As one blesses with joy for the good (situation), likewise he should bless Him for the bad," is a *halachah*. This, states the *Ketav Sofer*, is David *Hamelech's* intention when he says, "I bless Hashem at all times" (*Tehillim* 34:2).

Consequently, one who offers a *Korban Todah* expresses two forms of gratitude: he thanks Hashem for rescuing him from grave peril, and he acknowledges Hashem's beneficence in "availing" him the "opportunity" to move closer to him via prayer and repentance by placing him in the dire situation which he has survived. For this reason, David *Hamelech* uses a double *nun* to express the two forms of praise to Hashem for the good and for the bad.

Why specifically are these four situations singled out as being examples for which a *Korban Torah* is a requisite? The *Ben Ish Hai* suggests that one who survives these experiences is more apt to delude himself that it was someone or something other than Hashem who/which was the source of his salvation. For example, one who is ill will invariably attribute his being healed to the intervention of good doctors who applied their skills and used the latest medical techniques on his behalf. One who was incarcerated figures that he was liberated through the mediation and spirited efforts of others who had his best interests at heart. One who traveled through a desert will assure himself that he had taken adequate measures to safeguard his journey. Likewise, one who traveled across the sea will be confident that he had provided for himself the safest means possible of voyaging. In all these cases one might not come to acknowledge the real source of his salvation. Accordingly, he must emphasize his sense of appreciation to Hashem, the Supreme Benefactor.

Indeed, the definition of *hakarat hatob*, gratitude/appreciation, is the ability to acknowledge/recognize (*hakarat*) the good (*hatob*). One must concede recognition of the great kindness of his Benefactor. Indeed, if we delve into the source of all the wonderful things that happen to us, we will certainly confront the truth that they all come from Hashem. (*Peninim* on the Torah)

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## *Time Value*

There was once a rich man who had a very poor friend. The well-intentioned benefactor decided to give his poor friend a chest full of jewels as a gift. He neglected, however, to explain to him the value of all the brightly colored stones that filled the treasure chest.

The poor man, who had never seen jewels before, was appreciative and thanked his benefactor. Upon arriving home, he gave the box of dazzling colored gems to his children. After several weeks had passed, the chest was empty – the children had carelessly misplaced all of the jewels because they, too, were unaware of their real value. The sad conclusion to our tale is that because the man did not know the value of the great wealth he had been given, it was mindlessly squandered.

Hashem, in His kindness, has endowed each of us with the precious gift of life. Life is a treasure chest full of moments of great value. They can be used to buy a beautiful eternity or they can be wasted and yield poverty.

If you feel that you have a few minutes "to kill," remember that every minute is a jewel that can add to your eternal wealth – but only if you realize its potential. Don't misplace the jewel of time by not being aware of its value. (One Minute With Yourself – Rabbi Raymond Beyda)

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## *Windshield Wipers of the Soul*

"The act of blinking, which the average person does about 20 times a minute, serves to cleanse the eyes and to keep them lubricated. When we blink, our eyelids act like windshield wipers. Not only are the eyes wiped clean of foreign matter, they are bathed with a soothing fluid containing an antibacterial chemical called lysozyme."

When we go to sleep at night, our souls are lubricated and cleansed. We start a new day refreshed with a clean soul. To maintain feeling refreshed, daily prayers and